

An humble
ENQUIRY, ^{7/6}
by way of
CATECHISM,
After the mind of
CHRIST,
In that Portion of Holy Writ,
commonly called the
LORDS PRAYER.

Made for the better informing your judgments, and quickning your affections who desire neither with the Superstitious to abuse it, nor without Warrant to disuse it, but to walk humbly, and understandingly, in the religious use thereof; for your more comfortable communion with God in Christ Jesus.

In order unto this Enquiry, some few Questions are Resolved for clearing the lawful and expedient use of the Lords Prayer, as a Prayer; and the Consistency thereof with praying by the Spirit.

L O N D O N,
Printed for *Rich: Lowndes*, at the White-Lion
in *S. Paul's Church-yard*, near the little North-
door, 1657.

THE NEW

CATHOLICISM

CHRIST

LONDON: P. R. A. N.

For the information of your judgment, and of your affection, we have the honor to inform you, that the new Catholicism, as it is called, is a new religion, and not a new doctrine. It is a new religion, because it is a new system of worship, and a new system of morality. It is not a new doctrine, because it is a new system of worship, and a new system of morality. It is a new religion, because it is a new system of worship, and a new system of morality. It is not a new doctrine, because it is a new system of worship, and a new system of morality.

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portion of Holy Writ com-
monly called the
LORDS PRAYER.

Q. *What Warrant have you from God to
pray unto him?*

A. His command and his pro-
mise, Mat. 7. 7.

Q. *What rule hath God given for our direction
in prayer?*

A. The whole word of God is of use to di-
rect us to pray according to his will, that we
may be confident he will hear us, but the spe-
cial rule is that portion of it usually called the
Lords Prayer, 1 Jo. 5. 14.

Q. *Is the Lords Prayer appointed onely for a
rule whereby to frame our prayers, or is it a prayer
it self also?*

A. It is both.

Q. *How prove you that?*

A. That it is a rule or pattern I prove from

A 2

Mat.

Matt. 6. 9. After this manner pray ye, &c. That it is a prayer I prove from Luk. 11. 2. When ye pray, say it.

Q. But is it possible in reason to be a pattern and prayer also?

A. As possible no doubt, as one building to be a pattern or model for another.

Q. What then may we gather from Christs appointing it for a prayer as well as for a pattern?

A. That he would have us use it sometimes as a prayer, that we may the more readily use it any time as a pattern.

Q. Wherefore think you do many Ministers and people of God, generally close their own prayers with the Lords prayer?

A. Because they knowing that the best prayers they can frame are full of defects, they therefore desire to repair those defects with that prayer of Christ, which they are sure hath perfection and fulness in it.

Q. What one special reason may Ministers have, for their more frequent use of this prayer in publick?

A. The discharge of their duty in endeavouring to preserve that pattern fresh and ready in their peoples heads, to which they know them bound to conform the most serious thoughts of their hearts in their own private addresses to Almighty God.

Q.

Q. But doth not this prayer bind up the Spirit of a man which ought to be free in this duty ?

A. No, for though by its express words it binds up his tongue as all other prayers do for that present time, yet for the substance and matter in it, it is of so vast an extent as no humble spirit will dare to say he can comprehend it all.

Q. But is it not requisite, notwithstanding this prayer comprehends all we can ask, that we should as near as we can, particularize our wants to God in other expressions also ?

A. Yes, it is very requisite we be sensible of particulars, and pray particularly for them; but in regard we are not able at any time to particularize every one, it is therefore necessary to use that prayer also which contains every particular in it, Phil 4.6.

Q. But is not the superstitious abuse of this prayer by Papists a warrantable plea for our not using it at all, to avoid the like abuse ?

A. No more then their idolatrous abuse of those words in the Sacrament, This is my body, is a warrant for us to forbear them, or the Jews superstitious abuse of the name of God is a reason for us to fear the pronouncing of his name.

Q. Whether doth the excellency or authority of this prayer make it alwayes acceptable unto God?

A. No; but as in other prayers, so also in this, heonely who prayeth with a believing, penitent heart shall be accepted of him.

Q. But if it be a prayer as well as a pattern, it being a set form, is not the use thereof contrary to praying by the spirit?

A. No, for we are properly said to pray by the spirit when the holy spirit of God doth move our desires, and quicken us into a holy importunity with God for the obtaining somewhat agreeable to his revealed will.

Q. Suppose we pen down those holy matters, and then put them up to God, Will God accept them as a prayer by the spirit?

A. No doubt but that the heart going along with them, God will own the work of his spirit in prayer, when written, as well as he doth own it in his written word.

Q. But can one be said to pray by the spirit, who prays in a form of words dictated by the spirit to another?

A. Yes no doubt, and that for two reasons;

1. Because otherwise, Christ himself had taught his disciples by his form of words, to pray without the spirit.

2. Because otherwise no Congregation could

could pray by the spirit, whilest they joyn with the Minister in his prayer.

Q. But doth not every one certainly pray by the spirit who prayeth without the help of a book, or set form of words?

A. No, not certainly; for praying by the spirit consists chiefly in a sanctified disposition of the understanding, will, and affections; and as for the outward expression by words, which is a gift of utterance, that may be possibly given to an unsanctified person whose soul is not at all moved by the spirit of God in prayer, 1st 15.

Q. What do you think of the gift of prayer, and on whom is it bestowed?

A. If you mean by the gift of prayer, that which is promised Zech. 12. 10. and spoken of Eph. 6. 18. Supplication in the spirit, that grace of God within which moves the soul to a sincere and frequent address to the throne of grace, then I say it is a saving gift, and given onely to the children of God, Gal. 4. 6.

But if you mean the gift of expression onely whereby a man is enabled with readines and variety of phrase to utter his thoughts in prayer, then I say that this gift of prayer is onely a common gift of God, bestowed sometimes upon a hypocrite for the good of others onely, and sometimes upon a Saint

for the good of himself and others also.

Q. Can we certainly discern in whom this gift of prayer is, and in whom not?

A. No, but we must judge charitably of all, as well of those who want free and full expression, as of those who have it, whilst their lives are no barre to our charity, for they who want the gift of utterance, may yet have a comfortable enlargement of heart thereunto, and some may have both these. 1s. 38. 14. 2 Cor. 6. 11.

Q. What advice do you give me concerning the gift of prayer for my own practice?

A. I advise thee first to labour for a holy humble believing heart to pray withall, and secondly to express thy self the best thou canst by the help of Scripture-phrase, and the language of holy men.

Q. But to return to the Lords Prayer it self, how many principal parts are there in it?

A. Three; 1. the Preface. 2. the Petitions themselves. 3. the Conclusion.

Q. What are the words of the Preface?

A. Our Father which art in heaven.

Q. Why doth Christ teach us to call God Father in our prayers?

A. For these four reasons;

1. To quicken our affections with the consideration of his tender and merciful nature to us as a Father.

2. To strengthen our faith with the consideration of his willingness to hear us as a Father.
3. To mind us of our duty of loving, honouring, and fearing him as our Father.
4. To assure us that Jesus Christ hath so perfectly satisfied and reconciled us to God, that He of a Judge is become our Father; & we of enemies are become his children. Rom. 5. 10.

Q. Are we not to think of and to intend God the Son and Holy Ghost when we say, Our Father?

A. Yea. Because where God is called Father without mention of the Son, or Holy Ghost, (as he is in this place) there Father is to be taken essentially for the three persons. But where Father is mentioned with Son, or Holy Ghost, there it is to be taken personally for God the Father only.

Q. If God the Son then be our Father also, how is he said in Scripture to be our brother?

A. Because as he is God he is our Father, and as he is man he is our brother.

Q. But how can Christ be intended here, seeing it is for his sake we hope to be heard: can he that heareth our prayers, and he for whose sake they are heard be the same person?

A. Yes, for as he is God, he it is who heareth us; and as he is Mediatour, he it is for whom we are heard.

Q.

Q. Whom do you intend beside your self, when you say, Our, &c.

A. All such as are the adopted sons of God, and are in the Communion of Saints.

Q. But how can you properly say, Our, when you pray alone?

A. Because, albeit I am alone in person, yet as a member of the true Church, I have the company of the people of God joyning in their prayers with me for the same thing.

Q. Wherefore hath Christ taught us to say Our Father, rather than My father?

A. To teach us three things,

1. Charity in seeking the good of others as well as of our selves.
2. Humility in not despising the meanest in the Church, being all children of the same father.
3. Unity in faith and affection, as being brethren.

Q. But hath not Christ left us free in our private prayers to apply Gods promises particularly to our selves by the word, My, as My Father, My Lord, My God?

A. Yes that he hath, as appears by Mat. 6. 6.

Q. What is meant by heaven?

A. That which is called the heaven of heavens 2 Chr. 6. 18. that is, the place above those heavens we see, where Gods glory most

evidently appeareth to his Saints.

Q. But is not God every where present?

A. Yes.

Q. Why is he then said here to be in heaven; rather then elsewhere?

A. For two reasons,

1. Because there he appeareth after a more glorious manner then any where else.
2. To teach us when we pray to raise our thoughts and affections from earth to heaven.

Q. Having opened the Preface, tell me how many petitions there are in this prayer?

A. There be six petitions in it.

Q. How are they divided?

A. Into three concerning God, and three concerning our selves.

Q. Why are the three which concern God set in the first place?

A. To teach us that the honour of God ought to be dearer unto us then any good of our own.

Q. Which is the first that concerns God?

A. Hallowed be thy name.

Q. What is meant by Name in this place?

A. Gods titles, properties, word and works, by which he is known and remembered as by a name:

Q.

Q. What do you understand by hallowed ?

A. The setting apart Gods name from all abuse, to holy and most sacred uses.

Q. What then in effect do we desire of God in this petition ?

A. That he would enable us and others so to do, to think, and to speak of God, of his attributes, his word and his works, as he may be thereby glorified.

Q. What is the second petition ?

A. Thy Kingdom come.

Q. What Kingdom is meant here ?

A. The Kingdom of grace and of glory.

Q. What is the Kingdom of grace ?

A. Gods ruling in our hearts by his word and spirit.

Q. What then in effect do we beg of God in this petition ?

A. That God would subdue the Devil, the World, the Flesh, and the power of sin in us ; and that he himself would dwell, and reign in us by his spirit of grace, that in the end we may reign with him in glory.

Q. Why is this petition set immediately after the former ?

A. Because we cannot sanctifie Gods name, except Gods Spirit dwell in us.

Q. What is the third petition?

A. Thy will be done on earth as it is in heaven.

Q. What are the principal things we pray for in the former part of it, Thy will be done on earth?

A. These three;

1. We pray that God would enable us to obey him in all his commands.
2. That we may be content with whatsoever state or condition God shall call us unto, Heb. 13. 5. 1 Tim. 6. 8.
3. That we may deny our selves, and renounce our own wills in all things which are not agreeable to Gods wil, Mat. 16. 24.

Q. What do we pray for in those latter words, As it is in heaven?

A. For grace to do the will of God with such readiness, cheerfulness, constancy, and faithfulness as the Angels and Saints do his will in heaven.

Q. But can we expect grace to perform the will of God here on earth so well as they do it in heaven?

A. No, not to do it so well, that is, so perfectly as they, but to do our best as well as they, we may expect sufficiency of grace to enable us.

Q. But then why are we taught to pray for that which we cannot hope to obtain?

A. For three reasons;

1. To

- 1 To let us know that even such obedience as they perform, is our duty also.
2. To quicken us to a holy striving after further degrees of grace to do Gods will whilest we are here.
3. To hint unto us for our comfort, that God will one day perfect his graces in us answerable to our prayers.

Q. Why is this petition set next after the former?

A. Because our doing and submitting to Gods will doth necessarily follow the reigning of Gods spirit in our wills.

Q. What is the fourth petition?

A. Give us this day our daily bread.

Q. What is here meant by bread?

A. All things necessary for our nature, our calling, our charge.

Q. Why are we taught to pray for them by the name of bread, rather then of riches and dainties?

A. To teach us moderation in our desiring and using all temporal blessings, that so if we have but food and rayment we may be there withal content, 1 Tim. 6. 1.

Q. Why are we taught to pray for daily, rather then weekly, or yearly bread?

A. For two reasons:

1. To take us off from immoderate care

care for the time to come.

2. To minde us of the shortness of our lives.

Q. *Why is it called our bread?*

A. Because God would have us make it ours.

Q. *How can we do that?*

A. Two waies:

1. By believing in Jesus Christ through whom we have a spiritual right to the creatures.

2. By using lawful means to obtain it, whereby we may have a civil right unto it.

Q. *Why are we taught to say, Give?*

A. To make us humbly sensible of our own poverty, and of Gods free mercy from whence all we have doth come, 1 Chr. 29 12.

Q. *What more may we learn from that Word Give?*

A. Two duties:

1. To be thankfully content with what the Lord bestowes upon us, how little soever it be.

2. Not to envy others what the Lord bestowes on them how much soever it be.

Q. *Suppose God hath already given us plentifully of all things we desire, are we still bound to put up this petition?*

A. For three reasons we are:

1. Because although we have them at present, yet we may lose them before we use them.

2. Be-

2. Because though we have them and use them, yet we can have no profit or comfort in them without Gods blessing on them, Mat. 4. 4.
3. Because though we have already what we think necessary, yet we may want even at present, what God knowes necessary for us.

Q. How shall we know when Gods blessing is upon his gifts?

A. By these three signes;

1. When they satisfie our natures.
2. When they content our minds.
3. When we improve them to the service and glory of God, 1 Cor. 10. 31. Rom. 14. 6.

Q. What is the fifth petition?

A. And forgive us, &c.

Q. Why is this petition annexed to the former with this word, And; when as the three first petitions are without it?

A. To shew that these two petitions have not a necessary dependance upon each other as the three first have; but that the one may be granted without the other; bread may be granted where pardon is not ~~not~~ bestowed, Psal. 17. 14.

Q. Why doth this petition immediately follow the former?

A.

A. To teach us that although we may request the comforts of this life, and possibly obtain them, yet we cannot in reason expect the holy use and fruit of them unless God in mercy pardon our sins, which are the ordinary hindrances to our enjoyment of them.

Or,

A. To teach us not to rest content in the obtaining of bread without some good assurance of the pardon of our sins.

Q. What kind of forgiveness do we here beg of God?

A. Such onely as his justice may be no loser, but receive satisfaction of another, even our surety Jesus Christ.

Q. Whom do we mean by the words *Us, and Our*?

A. Not onely our selves, but all such as by faith lay hold on Christ, pleading his merits and satisfaction.

Q. Why must we say, *Us, and Our*, rather than *me and mine*?

A. To teach us not onely to extend our charity and care for the temporal, but also for the spiritual good of our neighbours.

Q. Why are they called our trespasses?

A. To assure us that whatsoever sins we do by consent commit, shall be put upon our account, notwithstanding all temptations from without.

Q.

Q. Why must we say, forgive?

A. For two reasons;

1. To mind us of our own disability to satisfy Gods justice.
2. To shew us the necessity of a Surety whose satisfaction God may accept.

Q. Why are our sins called our debts as well as our trespasses?

A. To mind us of the eternal imprisonment under the wrath of God which we are bound to suffer for not paying the debt of our obedience to his law, Mat. 5. 26. Gal. 5. 3.

Q. Wherefore is God said to forgive us, seeing Christ satisfieth him for us?

A. For three reasons;

1. Because he is Gods own Son from whom he takes this satisfaction.
2. Because he freely gave this his Son to make satisfaction, Jo. 3. 16.
3. Because it was his own free promise to accept the satisfaction which his Son made, and not to require it of our persons.

Q. Cannot We make some satisfaction to God for sin by our own performances?

A. No, for two reasons,

1. Because whatsoever we do is imperfect.
2. Because if what we do were perfect, yet it is due by the law, and so cannot pass for payment, any more then one debt can pay

pay another? See Luk. 17. 8, 9, 10.

Q. Wherefore are those words added, As we forgive, &c.

A. For a double use;

1. As a rule to walk by in our practice.
2. As a comfortable testimony of our pardon.

Q. When is a man truly said to forgive another?

A. When he layeth aside all hatred and revenge, and is ready to do good for the evil received.

Q. Must a man endeavour to forget injuries as well as forgive them?

A. Yes, for two reasons;

1. That he may be like God, who hath promised to forget their sins whom he forgives, Ezek. 33. 16. Ezek. 18. 22. Isai. 43. 25. Mat. 5. 45, 48.
2. For fear his remembering the injury betray him into angry or revengesfull thoughts.

Q. How can one man be said to forgive another?

A. He may forgive so far as it is hurtful to himself, but not as it is a sin against God.

Q. Why is it set down indefinitely, Them that trespass, &c.

A. To teach us not to distinguish where God doth not, but to forgive all sorts of per-

sons, all kinds of offences, and at all times.

Q. What doth this word. As, imply in this place?

A. Two things, 1. A Likeness. 2. A Reason.

Q. How shal we with safety to our selves, or reverence to God, desire his forgiving to be like ours, seeing ours is at the best but imperfect?

A. We may desire God to forgive us as fully in his complete and perfect way of forgiving, as we do sincerely in our imperfect and weak way of forgiving.

Q. How appears it to imply a reason?

A. From Luk 11.4. for we forgive them, &c.

Q. How doth the reason of Gods forgiving us arise fr m our forgiving one another?

A. From the infinite disproportion betwixt the love wherewith God forgiveth us, and the love which disposeth us to forgive one another.

Q. Is God obliged by our forgiving others to forgive us?

A. No, he is obliged onely by his own free promise to forgive us; and that, not for, but upon our forgiving others.

Q. Is not then our forgiving others a cause of Gods forgiving us?

A. No, it is onely a condition of Gods forgiving us.

Q. Doth our forgiving go before Gods or not?

A.

A. In one respect it doth, in another it doth not.

Q. In what respect doth it ?

A. In respect of our comfortable assurance of pardon from God the grace of God enabling us to pardon others doth first appear to us.

Q. In what respect doth it not ?

A. In respect of Gods immediate act of pardoning us in heaven ; the grace enabling us to pardon others doth follow it as an effect of that love of God in Christ wherewith he accepts and pardons us.

Q. What use may we make of being able to forgive others ?

A. We may use it as an evidence to assure our selves of success in our addresses for forgiveness of our own sins. : Jo. 3. 14, 19.

Q. Suppose we know not any who trespass against us, in what sense then must we pray, *As we forgive them, &c.*

A. We must then understand the habit of charity, and the readiness we are in to forgive, in case we were offended.

Q. What inconvenience follows, if we be not in charity when we put up this petition ?

A. We clasp a bar betwixt Gods mercy and our sins, and do not onely live in a damnable estate, but we pray for our damnation. Mat. 6. 15.

Q. Cannot we avoid this by omitting this prayer, and using other expressions?

A. No, for whatsoever prayer we make, the condition upon which God will onely grant, is the same with this in the Lords prayer, Mat. 5.23. &c.

Q. Is it not best then not to pray at all whilst we are out of charity?

A. No, because then we adde more guilt to our sin of uncharitableness to our neighbour, namely, the neglect of our duty and service to God.

Q. What must we then do in this case?

A. We must pray, and pray particularly for a Pardon of our uncharitableness, and beseech the Lord to meeken and humble our spirits into a more Christianlike frame.

Q. But what comfort can a man have in prayer, when he knowes his prayer is not acceptable?

A. All the comfort he hath lies in his hopes, that as God hath given him a sense of his own uncharitableness, and a heart to pray against it; so he will in his good time give him a charitable spirit, and ther by open a door of comfort to all his prayers.

Q. What is the sixth and last petition?

A. And lead us not into temptation, &c.

Q. What is meant by temptation?

A. Every thing which enticeth us to sin.

Q.

Q. Is it absolutely sinful to be tempted ?

A. No, for Christ was tempted, yet sinned not, Heb. 4. 15.

Q. Why then do we pray against temptation ?

A. Because we are naturally apt to yield to temptation, which Christ was not.

Q. Are we taught here to pray absolutely not to be tempted ?

A. No, but that if we be tempted, yet that we may not be overcome, and carried into sin.

Q. By whom, or by what, are we usually tempted to sin ?

A. By the Devil, by our own lusts, and by the world.

Q. How doth the Devil tempt ?

A. By inward and outward means.

Q. How by inward means ?

A. By stirring up our corrupt affections, and thereby enclining our wills to his temptations.

Q. How by outward means ?

A. By presenting to our imaginations, or to our outward senses such objects and opportunities of sinning as he conceives most suitable to our corrupt minds, 2 Sam. 11. 2. Josh. 7. 21. Gen. 4. 8.

Q. Against what other temptations are we taught here to pray ?

A. Against extraordinary prosperity, and

adversity, which are temptations, or trialls of our graces.

Q. How against prosperity ?

A. As *Agur* did against riches, *Pro.* 30.8, 9. that they may not prove an occasion of forgetting God by relying upon them, or abusing of them.

Q. How against adversity ?

A. That God lay no more upon us then he will enable us to bear, but give an happy issue with the temptation. *1 Cor.* 10. 13.

Q. When is God said to lead us into temptation ?

A. 1. When he suffers us to be tempted.

2. When he makes use of the Tempters as executioners of his justice, by giving us over judicially to Satan, or to our own vile affections. *2 Thess.* 2. 11.

3. When he withdraweth his grace which should enable us to resist temptation.

Q. What do you observe from the very word temptation ?

A. The freeness or liberty of mans will in doing evil, it not being forced, but onely tempted or enticed.

Q. What learn you by this petition against temptation ?

A. Three things :

1. To make choice of such a dwelling, calling, company, times and place, as may least expose me to temptation.
2. To

2. To pray earnestly against infection by temptations in case I fall among them.
3. To pray at all times for the assistance of Gods grace, and the help of all means which may incite me unto holiness.

Q. What is the second part of this petition?

A. But deliver us from evil.

Q. From what evil do we desire to be delivered?

A. From all sinful motions of our own hearts, suggestions of the Devil, and allurements of the world.

Q. From what evils chiefly should we desire to be delivered?

A. From those to which we are most naturally inclined, and unto which the place or persons where we live do most entice us.

Q. When is God said to deliver from the evil of sin?

A. 1. When he prevents us from falling into sin. See Gen. 10.6.

2. When he recovers us by faith & repentance.

3. When he works good to our souls by that which followeth our sinful falls. 2 Cor. 7.10, 11.

Q. What good doth God work to his children out of their sins?

A. A three-fold good:

1. He thereby makes them walk more humbly in the sense of their own weakness.

2. More fearful of sinning again.

3. More watchful against temptation.

Q. What wholsom truths may we gather from this second part of this petition?

A. These three;

1. That there is hope of recovery for such as are fallen into sin.
2. That God onely can work this recovery.
3. That God expects prayer for it, before we can reasonably expect to obtain it.

Q. From what evil do we pray here to be delivered besides the evil of sin?

A. From the evil of punishment in this life and the next.

Q. How from it in this life?

A. Either by keeping off all punishment, or by removing it speedily, or by mitigation of it, or by sanctifying it to our eternal advantage.

Q. How from it in the next life?

A. By wiping all tears from our eyes for ever.

Q. What learn we from the annexing this latter part of this petition to the former?

A. That he who would avoid the evils of sin and punishment, must avoid the snare of temptation, as much as he possibly can.

Q. But why is this petition set next to that for forgiveness of sins?

A. Because it is not enough to be cleansed, but we must be kept so also; it is not enough to obtain a remedy for sins past, but also against sin-

sinfulness for the time to come.

Q. But seeing this latter petition is to prevent sin in us, Why was it not rather set before the other, that so we might, if possible, not have needed a pardon?

A. Because we are sinful from the womb, so that this petition is not to prevent the being of sin, which is in all men by nature, but the power and growth of sin in us, Ro. 5. 12. Eph. 2. 3.

Q. What then more fully do you learn from the connexion of this petition to that for forgiveness of sins?

A. Four things;

1. That no man may think his sins pardoned who hath not a desire and purpose never to sin again.
2. That Gods mercy to man in pardoning his sin, calls for mans duty to God in avoiding sin.
3. That Gods children after pardon obtained, are yet subject to fall into sin again.
4. That we must cleer our justification by our sanctification.

Q. How may the sense of this petition be with reverence rendered in other words?

A. By these four expressions;

1. That God would either free us from, or assist us in temptation.

2. That

2. That if in justice he lead us into temptation, he would yet in mercy lead us out again.
3. That he would either exempt us from the battel, or assure us victory.
4. That he would either hold his hand over us to keep us from taking falls, or put it under us to he p us up again, and keep us from taking harm.

Q. Having done with the petitions, what is the other part of prayer which Christ hath here set down ?

A. Praise.

Q In what words ?

A. For thine is the Kingdom, &c.

Q. How are we to consider of these words ?

A. First, as they relate to the former petitions : Secondly, as they are in themselves.

Q. How do they relate to the former petitions ?

A. As a reason to strengthen our faith, and encourage our confidence of obtaining those petitions.

Q. How doth that appear ?

A. From that word, For, which is as much as to say, we ask and hope for these things, because thine is the Kingdom, &c.

Q. What doth Christ teach us hereby ?

A. To press home our suits to God, with the grounds and reasons of them.

Q. Will God be drawn by our reasons to do that which

which other wise he would not ?

A. No, but our reasons rightly ordered by Gods Spirit, do beget such a holy fervency of spirit in us as renders our prayers the more acceptable to God through Christ.

Q. What should this teach us ?

A. Duely, to consider before we pray, what we pray for, why we pray for it, and what grounds we have to obtain it.

Q. Whereupon hath Christ taught us here to ground our prayers ?

A. Upon God himself.

Q. How upon God himself ?

A. Because upon his Kingdom, his Power, and his Glory

Q. What is here meant by Kingdom ?

A. Gods absolute Sovereignty and right over all things.

Q. What by Power ?

A. His Omnipotency or Ability to do any thing he pleaseth.

Q. What by Glory ?

A. The excellency of honour and praise which belongs to him.

Q. What is meant by the words, Thine, and Thee ?

A. The absolute independency, & universality of his kingdom, power, & glory above all others, they being but borrowers, he only the fountain.

Q. Why are the words for ever and ever, added ?

A.

A. To shew the eternity and immutability of his Kingdom, Power, and Glory.

Q. How do you render the close of the Lords Prayer in other words?

A. Lord grant us these our desires, because thou art our King and we thy subjects, and because thou hast power to do what thou pleasest, and shalt have the glory of all thou pleasest to do, and that to all eternity.

Q. How can men by having these petitions granted glorifie God?

A. These three wayes;

1. By acknowledging God and all his excellencies.

2. By making them known to others.

3. By walking answerably in the whole course of his life.

Q. What is the meaning of the word Amen?

A. The meaning of this word common in all languages is, so be it, or let it be so; and it is set here as a seal of our faith and servency.

Q. How of our faith?

A. In that hereby we express our assurance, that so it shall be as we have prayed according to Gods will.

Q. How of our servency?

A. In that we hereby express our desire that so far as God shall see it fit we may obtain what we have desired.

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